

Dr. B.R Ambedkar's Philosophy and Contribution towards Education

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Abstract: The purpose of this paper is to study Dr. B.R. Ambedkar's Philosophy and Contribution towards Education. Ambedkar knows that education is a necessary prerequisite for the reconstruction of society under the principles of equality and justice. He studied the development of social education in India and found that during the Peshwa rule of Maharashtra, and even in the early days of British rule, the right to education was limited to higher castes. He fought to educate the public without discrimination against castes and genders. "Education is accessible to everyone," he said in the budget debate. The education sector is not a department that can be handled on a quid pro quo. Moreover, he was actively involved in the discussion of the University of Mumbai Act and the Primary Education Amendment Act and contributed to the reform of education. He founded the People's Education Association and opened universities in Mumbai and Oranabad. He had repeatedly cooperated with the Government, believing that it was the responsibility of the government to provide equal access to education for all without discrimination. The purpose of the paper is to understand Dr. B R Ambedkar's views on education in India's unified education system.

Key Words: Dr. B.R.Ambedkar, Social Equality, Hindu social order, Women Education, Hindu Code Act.

I. INTRODUCTION

As we all know, education is the cornerstone of progress and advancement as it leads to increased awareness particularly social awareness and more responsible state leadership. Obviously, education includes the teaching of knowledge through reading, speaking, listening and writing. However, education embodies and influences people's daily behavior and habits and the interrelationships between people. Therefore, we are constantly being educated and educating each other. And this process encourages our growth and progress, although it may not be stable growth.

Ambedkar is well aware that the more educated you have, the more opportunities for progress, and the easier it is for his people. However, since he believed that by empowering the people politically, their education problems would automatically be resolved through the efforts of the Government and institutions, and he had devoted his time and talents more to the protection of political rights than to ensuring that education was uplifted.

It is Ambedkar's firm view that education, as the right and supreme weapon, inspires oppressed and suppressed people to obtain liberated social status, economic upliftment and political independency. Needless to say, Dr. Ambedkar, Chairman, Drafting Committee, Constitution of India, devotes much of his intellectual, social and political endeavour to manifest his faith and belief in the ideal " सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामयाः " which means that may everyone see goodness and auspiciousness in everything, may none be unhappy or distressed. By following this altruistic discipline, Ambedkar not only devoted his life against discrimination but also enlightened poor oppressed people to struggle for their rightful place. Although Ambedkar made some efforts to build an equal society in India and was widely discussed by different scholars, few studies could have predicted that he was a great educator. Ambedkar attempts to achieve this through his educational program, which is discussed in detail in this article.

II. Objectives, Methods and Implications

Research Objectives:

1. Assess Dr. Ambedkar's philosophy and contribution towards education, specifically women's rights and education.
2. Explore changes in the way of life of marginalized groups through Dr. B.R. Ambedkar's views on education.
- 3 Determine Dr. Ambedkar's contribution for social equality and women empowerment.

III. METHODOLOGY

The study was conducted through historical analysis methods of secondary sources of existing literature. Methods include analyzing concepts and arguments, combining ideas and evidence from different sources, building consistent and supportive arguments, discussing issues in a balanced manner, evaluating other people's ideas and arguments, making judgments and expressing informed opinions.

IV. Ambedkar's Perspectives towards Education: Social and National Integrity

Dr. Ambedkar recognizes that education is a necessary prerequisite for the reconstruction of society under the principles of equality and social justice. He studied the development of social education in India and found that during the Peshwa rule of Maharashtra, and even in the early days of British rule, the right to education was limited to higher castes. He fought to educate the public without discrimination against castes and genders. "Education is something that everyone should be able to access," as he said in the budget debate. The education sector is not a department that can be handled on a quid pro quo. Education should be reduced in every possible way and as far as possible" (Ambedkar, 40-41). He was actively involved in the discussion of the University of Mumbai Act and the Primary Education Amendment Act and contributed to the reform of education. He founded the People's Education Association and opened universities in Mumbai and Aurangabad. He had repeatedly cooperated with the government, believing that it was the responsibility of the government to provide equal access to education for all, without discrimination, but that boys and girls should receive different education.

Unfortunately, in the post-independence India, was divided into birth castes. Persons belonging to low castes, i.e. arranged castes, are deprived of all privileges and facilities, including educational facilities. They were so poor that they never thought of sending their children to educational institutions. The doors of all educational institutions are closed. If any intended caste dares to receive primary education, he must sit outside the classroom. His shadow should not fall on the other students. Therefore, they are extremely backward in education. Dr. B.R. Ambedkar was aware that, due to regional pressure and pull, India, as a multilingual country, could pose problems for national unity. When the idea of a language state was put forward, he approved of it for two reasons. First, it would promote the functioning of democracy in the country. While expressing his views, Dr. Ambedkar said, "India is on the right path in its quest for a language-speaking state. This is the path that all states follow. In other language states, they did so from the start. If he or she is Indian, he or she must put herself in reverse gear to reach his or her goal. But the path he or she suggests is a carefully tried path." (Ambedkar, 145)

According to Dr. B.R. Ambedkar, India may make a serious mistake in giving the region the official status of the language when it is enthusiastic about the idea of a language-speaking country. As a result, he warned that countries, with regional languages as the official language, might aspire to independent citizenship, thus posing a threat to national unity. In order to avoid such a possibility in the future, he suggested and warned that a state of unqualified language would be a danger. India should be the first Indian, and the Indians finally keep India a unified country. The idea of regional languages in language countries as their official languages run counter to this principle, "A language can be unified," says Dr. B.R. Ambedkar. The two languages are bound to divide people.

Moreover, culture is observed in language because Indians want to unite and develop a common culture, it is incumbent upon all Indians to have Hindi as a language" (ibid., p. 145). He said that any Indian who rejects his ideas has no right to call himself Indian. Such a person may be 100 per cent Tamil or Gujarati, but it cannot be Indian in the true sense. Unfortunately, his warnings and recommendations were not properly understood. Today, people in Punjab, Tamil Nadu and Assam openly demand different nationalities. Indian politics lacks unity of interest under the influence of caste.

Without an appropriate amendment to our Constitution and a national consensus on one official language, India will move towards disintegration. In order to promote the education of Dalits, Dr. B.R. Ambedkar has established dormitories for Dalit students in Panville, Pune, Nasik, Shorapur, Tanai and Dalwad, with contributions and grants from regional and local authorities. Prisoners in these dormitories can be accommodated free of charge, and these facilities are open to Dalit students, and in addition to financial constraints, social and cultural stigma affects the overall development of their individuality in Hindu-dominated colleges. Dr. B.R. Ambedkar, therefore, wanted to establish separate institutions for dalits. In July 1945, he founded the People's Education Association.

The main objectives are:

- (1) Search after the trust
- (2) Opening, establishing educational institutions, or providing assistance to that institutions.

He has repeatedly stressed the need to break the myth created by Hindu orthodoxy that Untouchables cannot learn. For a number of reasons, because of the low educational and literacy rates of these castes and classes, the education and literacy rates are low in the ongoing struggle of Dr. B.R. Ambedkar. Unless serious efforts are made to remove these obstacles and impediments, the problem is likely to persist for a considerable period of time. It has attracted a lot of attention, but the distance to cover is long. The government provides scholarships to these students and encourage them to go abroad for further study. Even in India, admission scores for professional and non-professional courses remain low. A separate girl's hostel was set up for them. The library has been launched and all obstacles to their non-use of educational facilities have been removed.

V. Dr. Ambedkar's contribution for social equality and women empowerment.

The empowerment of women is a process in which women have greater control over resources, human and intellectual resources, such as financial resources such as knowledge, information, ideas and money, as well as access to finance and control over family decision-making, community. The Indian cultural tradition begins with the Vedas. It is generally believe that during the Vedic, Post-Vedic and the Epic period, women enjoyed socially and economically a high and elevated status, but gradually their status deteriorated and declined, and underwent a measure change i.e they were subjected to entertainment for a purpose only. They have lost their personal status and even their basic human rights. But since ancient times, women in our land have been treated as sort of thing. She had no right that she could not move, nor do anything at her will. In Hindus, she is labelled like an animal or some enjoyment object. From the verses

of Ramayana, as written by Tulsi Das, “*Dhol, Ganwar, Shudra, Pashu, Nari-Ye sab Tadan Ke Adhikari*”, the ancient Hindu code-book *Manusmriti*, she was placed on the concept of the lowest treatment of humankind. That is why, the father and architect of the Constitution of India, Dr. Ambedkar sturdily believes that nothing will change unless we deviate the Hindu Dharma-Shastra. In the name of *sanskaras*, Hindu women were bound by superstitions that continued until death. It leads to inculcate certain wrong notions and fallacious conceptions learnt through baseless and rootless traditions and preaching of the Shastras, in the budding minds.

However, Hindu Girls school established by Annie Besant in 1904 at Banaras and S.N.D.T Women's University at Poona founded by Prof Karve commenced a new era of women education. And later, All India Women Education conference was also organised in 1927 and demands were made for providing different types of education to women (Rai, B.C, 1984, 386) After the Independence of India in 1947, our leaders paid special attention towards the expansion of women education in the country. When Dr. Ambedkar was a young boy of twenty, he wrote a letter from U.S.A. to one of his father's friends. In this letter, he expressed his views about education of women. He projected the idea that the progress and development downtrodden and depressed class would be greatly accelerated when male education was followed and pursued parallelly with their counterpart i.e women education.

So, keeping in view the aforesaid consideration, Dr. Ambedkar, in 1920, began his campaign and stated "If male education goes hand in hand with female education, we will soon see a better day, and our progress will be greatly accelerated". He set on a spirited and vigorous campaign against the prevalent Hindu social order and introduce to thought-provoking magazines: *Mook Nayak* and *Bahiskrit Bharat* in 1920 and 1927 respectively. Through its problems, he appropriately emphasized the need for gender equality and education, and exposed depression and women's problems.

However, he did not believe that the same education should be given to boys and girls, rather he was of the view that they should be given the same education until they were enrolled. For him, providing girls with the same education as boys seemed to be a waste of time, money and energy. In pursuance of Ambedkar, what is the purpose of teaching Burke and Shakespeare to the girl? Girls should be proficient in family education. (The Ambedkar Collection, University of Mumbai... ILP Manifesto). Ambedkar, an ardent believer of women's progress and upliftment, critically measured the level of progress in a community and the level of progress made by women. And as far as human rights are concerned, he fought for equal rights to men and women. He explains that women learn to be sanitized and stay away from bad habits, to educate their families and children, to eliminate all their inferiority and paucity complex, to instill passion, aspiration and ambition in them, to instill that they are destined to be great, and not to rush to get married. These ideas by Dr. Ambedkar clearly demonstrate his over-belief that if women were educated and learned, the whole family would be educated.

VI. The Hindu Code Bill, 1948

In the Mumbai Legislative Assembly, Dr. Ambedkar firmly advocated measures of family planning for women. He introduce the Maternity Benefits Act in 1942 when he was Minister of Labour of the Governor's Executive Council. He made a number of constitutional provisions for the protection of women's well-being, social justice and civil rights. He proposed the Hindu Code Act in Parliament and highlighted issues relating to women's property rights.

The Hindu Code Act, when it was first introduced in Parliament in 1948 and debated in the House of Representatives, it was strongly opposed by the opposition. Ambedkar did his best to defend the Act, noting that the constitutional principles of equality, freedom and fraternity, as well as the necessary conditions for social change characterized by the caste system in Indian society, the legal framework system and the oppression of women are prevalent because of their deprivation of equality, and the social changes that give women equal rights to men and that is why work on the legal framework is essential. However, the bill does not stand up to opposition from Hindu orthodoxy. In fact, the act is a threat to patriarchy, and the traditional conservative family structure is limited, which is the main reason for the opposition. Thus, Prime Minister Jawaharlal Nehru, on the eve of the first elections in 1951, abandoned the bill, saying that there were too many voices against it. Dr. Ambedkar, the then Minister of Law resigned on this issue. And Ambedkar's this act of resignation showed how the independent Indian parliament deprived it of its female citizenship and even its fundamental and basic rights.

Conclusion

The educational thoughts and philosophy of Dr. Ambedkar are more realistic and pragmatic than idealistic. As one of the greatest educationists of India, Ambedkar in the guiding principle of the State Policy added and included article 45, namely, that "the State shall endeavour to provide free and compulsory education to all children within 10 years of the entry into force of this Constitution" until they finished the age of 14. The Government of India, which passed the Right to Education Act 2008, highly commended Mr. Ambedkar for his contribution to mass education. The Government's policy of universal primary education, with a particular focus on marginalized groups, the poor and girls, has increased enrolment in secondary education and has committed itself to expanding educational facilities. Dr. Ambedkar expressed his views on the living conditions of all women in all spheres. He said that women must be treated equally and given equal prestige and position. He vehemently supported the Hindu Code Act and proposed basic improvements and amendments to The Parliament.

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